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of the
First Session Held at Green Bay, Wis.

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UNITY

VOLUME XLV. THURSDAY, JULY 26, 1900. NUMBER 22

We begin this week the publication of a series of Sunday school lessons on "The Hebrew Prophets," by W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. His "Story of the Bible," which first appeared in our columns, subsequently published in pamphlet form, is sufficient guarnty of the work. We are confident they will be welcomed by those who will be glad not only to read them in UNITY, but use them in Sunday school work the coming season.

There is a strange confusion of ethics and a shock to the ethical sense when one reads the advertisements in a Cape Colony paper inserted by the military authorities, announcing that "8,500 sheep, 200 head of cattle, 100 horses, a number of donkeys and mules, 60 bales of wool and many other little things captured from the Boers will be sold at auction. War has gone but a little way in discovering the meaning of "mine" and "thine" or settling what is right and whose right it is.

No more significant illustration of the absurdities of our diversified marriage laws could be offered than the suggestion which emanates from the Justice of the Peace who, during the four years of his incumbency has issued over 2,000 marriage licenses in the town of Clayton, Ill., which is the Gretna Green of St. Louis. He proposes to hold a congress of the runaway couples married by him, and over 3,000 people are expected at the curious picnic. This would be very funny were it not so sad. When shall we have a congress that will have time enough to consider the pressing demand for a uniform marriage law throughout the United States?

The citizens of Burlington, Iowa, have recently been converting the historic camping ground of Black Hawk into a city park, and now there is a merry-go-round where there used to be a war dance. It is the grim humor of cities all over the world to transform burying grounds into pleasure grounds. This country, perhaps, has led in the work of transforming historical battle grounds into national parks and public preserves. There is much governmental property in this country and elsewhere now held for military encampments that is eventually to be rededicated to the people as the common ground for peaceful pleasure and public recreation. God speed the day.

Dean Stubbs, in his rather caustic criticism of Chicago, as reported by an interviewer in the *Outlook*, complained that he had not much opportunity of studying the University of Chicago, because he happened to visit it on a Saturday, when all the university, headed by its vice-chancellor, were off attending a game of football, 100 miles away. The Rev. W. Copeland Bowie, representative of the British Unitarians, on his recent visit here, was more fortunate, for he was able to see the students of the University of Chicago at their best, for he saw them play the Ann Arbor boys at Ann Arbor, and was permitted "to hear for the first time the far-famed 'yells' of the respective colleges."

A French architect, Despradelle, has conceived a memorial monument to be erected by the French people at Jackson Park, Chicago, to commemorate the Columbian Exposition. It is to be a shaft 1,500 feet high. At the base there will be a great amphitheater, where public meetings can be held of a patriotic character. An elevator is to carry passengers to the summit, which will bear a powerful beacon that will be a light to the mariners of Lake Michigan. The heart is warmed by the suggestion, and the world will be served by the realization of such. Surely the paths of peace are the paths of pleasantness and the way of war is the way of the transgressor, and happiness and prosperity refuse to travel thereon.

William Salter, pastor of the Congregational Church at Burlington, Iowa, is rounding out his fifty-fourth year of continuous service. This makes him not only the mentor of Congregationalism in Iowa, but probably the leader of the pastoral service in the United States. Mr. Salter has glorified the ministry by a noble life, ever growing in breadth and usefulness. When one tries to estimate the kindly offices, the ethical impulse, the consolation and the inspiration that have come from and through such a life, one is reassured in his faith in the church and in religion that makes the church a necessity. But of all the noble contributions of the elder Salter, the noblest is the life work and service of his son, William M., lecturer of the Ethical Society of Chicago. Though he may have departed from the creeds of his father, he perpetuates his father's trust and usefulness.

The *Pacific Unitarian* for July gives an interesting abstract of a symposium published in the *Overland Monthly* for May on "What Shall Society Do To Be Saved," answered from the standpoint of the Socialist, the Individualist, the Prohibitionist and the one who contends that present processes are adequate to the occasion. Our old friend and contributor, Rev. Edward B. Paine, answers for the Socialist. We agree with him when he contends that "the sustenance getting motive" has been im-

mensely overworked. It is not true now, and never has been true, that the selfish motive is the strongest motive in human society. The passion for beauty, the high calls of duty and the sweet rewards of love have called forth the most strenuous efforts of men and women whether studied individually or collectively. The modern betterment of society must come through more direct appeal and a greater reliance upon these forces.

The summer school appears at Haverford College, an institution under the auspices of the Friends, in its most developed form. It is a school of religious history, and the program is limited to this one line of study. According to the *Outlook*, representatives of thirteen different States, besides visitors from Tokyo, the Isle of Wight, Cuba, Newfoundland and London were in attendance. Buddhist, Friends, Lutherans, Episcopalians, Baptists, etc., were represented, and prominent university men took part in the program. The "summer school" at its best is far removed from a variety show. It does not attempt to compromise with the idle habit, the social display and the flirtations of the "resorts." It seeks the quiet that admits one into the confidences of nature, communion on high ground and the renewal that comes from consecutive thought upon a few carefully selected themes —the fewer the themes the higher the thought and the deeper and more delightful the impression.

The Chicago *Tribune* of recent date has a sensible editorial on "Bathing Pools in the Parks." The "bath house," however expensive in its belongings or sanitary in its arrangement, will never satisfy the small boy's passion for a plunge and make up for the delight of striking out and diving. Why not then follow the example of London, and construct and protect in the larger parks of our cities and in the suburbs of smaller towns "swimming pools," the safety and sanitary conditions of which are artificially provided for and where the necessary fringe of forest trees will furnish all the seclusion necessary? Thousands of lives are lost every year because swimming is a forbidden privilege in which the boy indulges by stealth, and oftentimes by deceit, away from home and far removed from the precautions that belong to water. Let the bath pool, the bath tub and the rubber hose attached to the hydrant in a suitably drained room be made the universal accessories of the homes of rich and poor, and the treacherous lakes and rivers will forget the sad tax which is being annually paid in human lives.

The *Outlook* for July 14 has an article on "American Workingmen and Religion," by Samuel M. Jones of Toledo. He starts out with the eminently sensible remark that the "religious condition of workingmen and of all other men is practically the same." Had he stopped here he would not only have stated the essential truth, but would have made a profound and just arraignment of much that passes for religion and religious work. There is no denying the fact that a large per cent of the Protestant churches of America today practically abandon this claim, which, of course, they all nominally accept; from preacher to sexton there is an applied assumption that the workingmen are not to be expected. Of course the blame is laid at the door of the workingmen, but is the blame on their part? So long as we have churches that in the name of religion perniciously accept the distinction between the "classes" and the "masses" so long will we have irreligious religion. Let these words of Mr. Jones be seriously considered in their practical application to the executive and administrative life of the Protestant denominations of America:

> The one hopeful sign of the times that bids us all take courage is seen in the growth of the religious sentiment—I mean the sure-enough *religious* as separated from the pietistic notion—for, in the best sense of the word, the movement for social reform is a religious movement. The growth of the idea of the unity of the entire race is full of encouragement to all lovers of righteousness. No one can be truly religious who does not accept this important fundamental, for the thought of oneness is as scientific as it is religious. If God is All-Father, then "it follows, as the night the day," that all mankind are brothers.

War to the Knife.

"Remember Pekin!" "China against the world!" "The decision was arrived at long ago, that if Minister Conger and his guard should be murdered, this country would not waste time in asking the Imperial Government of China for explanations, but would at once take matters in its own hands!"

These are the sensational exclamations in the special dispatches from Washington to the leading Chicago papers a few days ago. A Christian minister high in position in Chicago has declared that it is the duty of the Government to "avenge" the death of its citizens. And a religious exchange, speaking of the Boxer movement to cut off China from communication with the rest of the world, says: "Whatever the cost, such a policy of reaction should not be allowed to prevail. Intercourse is essential to universal progress and progress is the supreme right of the world.' In all this there is one tremendous assumption, more or less directly implied, namely, that war can be made a righter of wrongs; that one atrocity can be atoned for by more atrocity; that one outrage may be ameliorated by another.

The news from China is shocking. The destruction of life is deplorable and the reactionary interference with progress is a calamity, but let this apparently prompt remedy be carefully analyzed. Have we not yet outgrown the barbarous ethics of "an eye for an eye and a tooth for a tooth," aye, worse than that, one innocent life for another innocent life, for no one can pretend that the application of the war remedy will bring vengeance upon the heads of the right parties. The perpetrators of the Pekin outrage, whoever they were, will form but a small portion, an uncertain factor in the thousands who will fall if the combined armies of the civilized world were to invade that vast territory and seek to

punish by capture, robbery and slaughter the defenders of 4,000,000 human beings, the vast majority of which are innocent of all violence and impotent in the face of the maladministration of their own Government or the false representations of their own country. Will "progress" be secured more readily if another horrible war is precipitated in the name of honor, national dignity or the "laws of nations"?

Whatever the motive or provocation of the wild delusion represented by these men which we have called "Boxers," all agree that there is an element of religion in it, a factor of fanaticism, and whoever heard of any successful extinguishing of such fallacies by violence? Is this uprising so without a parallel? Has Europe no story that will help interpret it? What about the Spanish inquisition? What of St. Bartholomew? What of the slaughtered Jews, whose blood streaks the centuries? Aye, what of our own mobs, riots, lynchings and brutalities? Only this, that they testify that the violence of the "Boxer" belongs to the crudity, brutality, ignorance and folly of undeveloped human nature, and that the remedy lies not in more brutality, but in intelligent patience, in large forbearance, far-reaching diplomacy and spiritual dignity and ethical nobility. It may be that China is on the eve of a fearful civil war. That there are grave internal questions threatening the peace of that empire no one can doubt, but the history of the world shows that outside interference can do but little to ameliorate such a calamity, or, at least, it shows that the worst of internal wars are innocent and comparatively harmless compared with foreign invasion. If there must be blood letting let the Chinese cut each other's throats, for a while at least, until the outside powers will wisely know where and how to strike. Meanwhile let us keep our armies at home. If our missionaries have been unable to make a place for themselves let us withdraw them and present our armies only for the purpose of demanding our own and protecting their withdrawal. There are other instrumentalities than those of seige and mine to be used in bringing a foolish people to a sense of their foolishness. Let war come, if it must, when diplomacy fails, not before diplomacy begins. Let the punishments of peace, the withdrawal of trade, the refusal of exchange, the hurting neglect of the civilized powers try their work first. Let not China be held responsible for the fanaticism of a few thousand Chinese. Let not the civilized world forget to look at their geography and thus be reminded that there are vast reaches of territory swarming with human life outside of and far beyond the little margin wherein this great wrong has been perpetrated.

Poor, mad, deluded "Boxers"! Sad is their case, but sadder yet will be the case of the American Government were it to be swayed by the brutal passion of its citizens to plunge into the awful work of invasion and slaughter on account of the rash deeds of a few rash citizens in the far off Celestial Empire.

Let Europe and America be careful and reckon well the cost. It already appears that these Chinese are no longer fighting with bows and arrows, poisoned javelins and stink-pots, but they have learned to handle improved rifles and far-reaching cannon; and there are 400,000,000 of them, stolid, persistent, unfearing people to reckon with.

UNITY has often had occasion to differ from the utterances of Colonel Charles Denby in regard to his word and work on the Philippine Commission, but his recent utterance concerning the Chinese has much that commends itself to the American people. After long experience as a representative of the United States at the Chinese court, he calls attention to the fact that China, all things considered, has been doing well these last years. Steam and electricity have pierced its valleys, commerce has flourished, missionaries, civic, industrial and religious, have been welcomed, notwithstanding the broad facts that it has received indignities without number and intolerable lashings and insults from the boastful Christian nations of Europe and America. These are our words, not his, but we report as we understand it the spirit of his interview as printed in the papers. This we quote with verbal exactness:

"Can it be reasonably expected that the Chinese should love the white man while he is plundering them? Fancy what would happen if Russia seized Fortress Monroe and a slice of Virginia; Germany, Governors' Island and a part of New York; England, Mare Island and a half a dozen counties in California, and France, New Orleans and a hundred miles up the Mississippi! Then suppose that Italy asked for Charleston. Is it to be imagined that such events would be taken as all being for our good and that we ought to feel rather proud than otherwise that the great nations acted so handsomely toward us?

"Yet this is exactly what has happened in China, with the addition that Japan took for herself the Island of Formosa. And so the Chinese people are hostile to the foreigners, and they show it by riotous demonstrations."

What then of the Chinese situation? It is too bad to be remedied by war. No atrocities can be bad enough to justify a revival of primitive ethics that presumes to serve the cause of progress by bloodshed. We do not know what ought to be done under the circumstances. No one not in possession of such facts as the Government alone can secure can know. Perhaps even then human judgment will prove inadequate; but one thing is clear from our standpoint—that there should be no invasion of Chinese territory, no declaration of war with the Chinese Government until all the facts are in; and then not until they are wisely analyzed and seriously pondered over. By that time the unholy and arrogant impulse to avenge blood with blood will have passed by and the great scriptural text will rise in the mind of President, diplomat and warrior: "Vengeance is mine; I will repay, saith the Lord."

GOOD POETRY.

The Overflowing Cup.

Into the crystal chalice of the soul
  Is falling, drop by drop, Life's blending mead.
  The pleasant waters of our childhood speed
And enter first; and Love pours in its whole
Deep flood of tenderness and gall. There roll
  The drops of sweet and bitter that proceed
  From wedded trustfulness, and hearts that bleed
For children that outrun us to the goal.

And later come the calmer joys of age—
  The restful streams of quietude that flow
Around their fading lives, whose heritage
  Is whitened locks and voice serene and low.
These added blessings round the vessel up—
Death is the overflowing of the cup.

—*Andrew Rice Saxton.*

At Gibraltar.

I.

England, I stand on thy imperial ground,
  Not all a stranger; as thy bugles blow,
  I feel within my blood old battles flow—
The blood whose ancient founts in thee are found.
Still surging dark against the Christian bound
  Wide Islam presses; well its peoples know
  Thy heights that watch them wandering below;
I think how Lucknow heard their gathering sound.

I turn, and meet the cruel, turbaned face.
  England, 'tis sweet to be so much thy son!
I feel the conqueror in my blood and race;
  Last night Trafalgar awed me, and today
Gibraltar wakened. Hark, thy evening gun
  Startles the desert over Africa.

II.

Thou art the rock of empire, set mid-seas
  Between the East and West, that God has built;
  Advance thy Roman borders where thou wilt,
While run thy armies true with his decrees,
Law, justice, liberty—great gifts are these;
  Watch that they spread where English blood is spilt,
Lest, mixed and sullied with his country's guilt,
The soldier's lifestream flow, and Heaven displease!

Two swords there are: one naked, apt to smite
  Thy blade of war; and, battle-storied, one
Rejoices in the sheath, and hides from light.
  American I am; would wars were done!
Now westward, look, my country bids good-night,—
  Peace to the world from ports without a gun.

—*George Edward Woodberry.*

This truth comes to us more and more the longer we live, that on what field, or in what uniform, or with what aims, we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certain, and somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

PART I. **The Prophets.**

PRACTICAL SUGGESTIONS.

In order to carry out effectively the plan sketched in the following series of lessons, it would be vitally essential that a class should get together a small shelf of books dealing with the subject, so that the teacher may refer to such literature from time to time. This should include some older works, such as Kuenen's "The Religion of Israel," and a translation of the volumes under a similar title by Renan. The latter should, of course, be read with a great deal of caution, and his views never adopted unless they are supported by other authorities, inasmuch as he is liable to go off on tangents into somewhat erratic opinions. This is conspicuous in his theory to the effect that the patriarchs, such as Abraham, had been originally monotheists, and that the later monotheism of the prophets was a reversion to a more primitive standpoint. But on the other hand, Renan was a great scholar, and can give pictures of situations, such as perhaps we can get from no other author, and he furnishes therefore a valuable background for studies in Judaism.

One should also provide the most perfect gem of the kind in existence perhaps, a little volume on "Prophets of Israel," by Cornhill; also the small volume on "History of Israel and Judah," by Welbhausen, republished from the article on that subject in the Encyclopedia Britannica. Besides these, it would be advisable to have the last edition of the work, "The Prophets of the Old Testament," by W. Robertson Smith. Add to these the work by Budde on "Jewish Religious Life Before the Exile," and the other "Jewish Religion After the Exile," by Cheyne. Most important of all, however, would be the work of reference by Driver on "Introduction to the Literature of the Old Testament." By a careful use of this last volume, one can find out almost always what special verses or chapters in any prophecy are considered authentic or unauthentic, and what are the various opinions by the diverse authorities. It is on the whole, strikingly impartial and very serviceable for our purpose. It might also be of value to have the two works by Matthew Arnold, "Literature and Dogma," and "God and the Bible."

If possible, I should add one or two reference works dealing with the Babylonions and Assyrians, taking perhaps Sayce with that end in view. Furthermore, such a little library ought to include a variety of translations, covering the Authorized Version, the Revised and the Polychrome, the last being very important indeed in so far as it has appeared. It is to be hoped that the series may soon include the one on the Minor Prophets. Another rather unique series of small volumes would be the "Messages of the Earlier and Later Prophets" by Frank Knight Saunders and Charles Foster Kent. These repeat the words of the prophets, but not literally, giving rather a paraphrase in modern style of talking. The notes, however, in these last two little books should be taken with some caution, as they are rather too conservative. As a matter of course, there ought to be at hand a good Biblical Encyclopedia. The best one, unfortunately, is only just being issued, "The Encyclopedia Biblica," edited by Cheyne and Black, of which the first volume only is ready. The articles on Biblical subjects in the Encyclopedia Britannica

are, however, from the standpoint of the advanced modern scholarship, and are valuable, save for the fact that some of them are becoming a little out of date.

One should be cautious about taking any one writer as sole authority, as there is sure to be a certain amount of difference on a good many minor points. On the other hand, there is a good deal of danger from the members of a class or a teacher trying to do too much collateral reading, inasmuch as it may then perhaps confuse rather than help the student who wishes to get a cursory view of the kernel of the Old Testament in the teachings of the prophets. Throughout these lessons I have ventured to suggest one or more chapters from these books, which might be read by the teacher who conducts the class. He should then be in a position to reproduce the points from his side-reading, in the course of the talks at the class meetings.

The main purpose of this outline of lessons is to have the story told directly through the readings from the prophets themselves, with the teacher there to throw in the sidelights, or add the necessary explanations or connecting links. The idea of these lessons has been to enable adult persons who have read very little in the more solid portions of the Bible, to get some sort of a view of what is there, by reading certain passages in their chronological order rather than in the order as they appear in the Scriptures themselves. It is therefore a study in evolution; and the aim will be to take up the passages somewhat according to the dates when they were written, showing the growth of opinion or of religious sentiment as the decades or centuries went on. The teacher should, without fail, let those who are to do the reading for any special lesson, be informed beforehand; so that those who receive the assignments, may be able to look up the pronunciation of words, and be in a position to render the passages smoothly and fluently. A part of the beauty in the writings of the prophets as we have them in our Bible, comes from the noble English to be found there; and the effect in bringing out the thought there will depend a good deal on whether the chapters specified are read carefully without any stumbling or confusion. On the other hand, as a rule, it will be well for every member of a class to have a copy of the Bible by himself, and always open to the passage to be read, and follow the text as he listens.

With regard to the more important passages for reading, a good method might be now and then to have the same chapter or part of a chapter read over again three or four times from three or four versions, beginning perhaps with the "authorized" or "revised," then the "Polychrome," and lastly the "paraphrased." As a rule, it would be a mistake to have very much close textual criticism, inasmuch as the aim is rather to get a general sweep or impression of the whole prophetic literature. A warning should also be given as to the danger from yielding to the temptation to read more passages from any one of the prophets than may be specified in these notes. At the outset, a class will probably be enthusiastic in the study, owing to the novelty of it, and will perhaps desire to read the whole of Amos or Hosea, so as to get a thorough mastery of what is there. But the trouble is that we find an immense amount of repetition in the writings of the prophets, and if one reads too much at the start in the first of them, one is sure to begin to get a little tired, so that when one comes to a great prophet like Jeremiah, he may be disposed to rush over it with a little weariness from the fact that he has given so much attention to the first ones, Amos or Hosea. The selections indicated in these notes have been made with this possibility always in view, so as far as favorable to avoid more repetition or monotony than is inevitable, bringing out the new points in each prophet as far as they are readily to be observed. Owing to the fact of this inevitable monotony, even in the greatest of the prophets, there may be a danger of having the readings too long. It would seldom be advisable to take up more than one chapter straight through, without stopping to have some little talk, discussion, or explanation, before going on to a further reading. The trouble is with the perusal of the prophets as they stand in the Bible, if one takes up any special book, and starts to read it through, that he will probably have passages belonging to four or five different epochs, strung on all together.

The teacher should also have at hand a large blackboard, and be sure, when any special points come out, to put down those points in writing. Then, too, the date or epoch of the passage to be discussed, should be checked off in the same way, so as to be constantly before the eyes. More than anything else, a study of the prophets from the method proposed in these notes, depends on following the passages in their chronological order, and remembering to what age they are to be attributed. If it is possible, I should advise the teacher to have a scroll or series of scrolls on which the chief points worked out could be written down in large letters, with the dates, important events, the epoch, and other matters all there before the eye. Then in referring back to any passage, it is always possible to bring out the sheet or the scroll, and find the connections desired.

One important feature I should certainly urge very strongly to be tried in all classes, and that is by way of formal recitations of the more beautiful passages which the class will come upon. The effect will be far better if the recitations could be given from memory rather than read from a book. But more than that, many of the passages are of such rare and wonderful beauty, that if any person commits them to memory, he is founding a storehouse of precious gems, of value to him for all the rest of his days. Sometimes also it would not be unwise to have certain individuals read short papers on special passages which are to be discussed from certain prophets. This might be of value, provided the papers, instead of being discussions of the prophets themselves, could fill in the background of contemporaneous events or circumstances. This would be better than having essays on individual prophets, inasmuch as the names of the prophets cease to have great significance in many instances, from our present method of study, by which we find that the same short book may have to be taken into three or four parts, and assigned to three or four different epochs in the history of Judaism. If any teacher wishes to go to the pains or labor essential, he might find it of value to take these notes as they are here printed, paste them on one side of the pages of a scrap-book, then purchasing two inexpensive copies of the Bible, cut out the pages here referred to from time to time, and paste them on the opposite pages of the scrap-book. By this means, as one goes on in the study, one could always see at a glance the chapters mentioned in the notes.

It should be explained that these lessons on the prophets are designed for an adult class wishing to do the reading in the course of a single season, on Sunday mornings or evenings, say from October to May or June. The teacher should therefore take great pains not to run the risk of spending too much time on the earlier lessons, and so have less opportunity on reaching the latter portions, when he comes to deal with the very greatest prophets. He should estimate the exact number of class meetings he will have for the season, and adhere rigidly to the system

or arrangement he adopts at the start, no matter how strong the desire may be to linger for a time over one phase of the subject. When this latter experiment is made, it is always at the expense of some other members of the class, who are sure to grow tired and will drop out the latter part of the season. The class must be treated as a whole, and the interests of the class as a whole ought first to be considered, so that everyone there may get some general perspective of the entire scheme of prophecy in the Bible.

It will be noticed that the readings have been arsex, it may be well oftentimes to read such passages ranged for classes where both sexes are represented. The language of the prophets is often most realistic and cannot be read aloud freely in a mixed assemblage. Yet the very roughness of speech is often most expressive and the figures used are very strong. Hence, if the membership of the class is only of one as they stand. The speech of thos eprophets may have been indelicate by its realism, but not so with their minds.

In the management of the class the teacher is warned that the one who knows the most about the subject should do the most talking—the teacher himself. More than one Bible class has gone to pieces because two or three members did so much talking and tired the others out.

I.

INTRODUCTORY LESSON.

The first lesson should be introductory, and serve as a rapid review over the various periods in the history of the Israelites up to the time of the establishment of the "Kingdom" under David. Along with this should go a study of the geography and topography of Palestine. It might be well to begin by first finding out what the members of the class know about the subject themselves, whether they could name over the five chief periods up to the time of David. You could also inquire how much, or how little they had read in the Old Testament, getting in this way, some idea as to what they know about the subject, or do not know about it. Let it be a comparison of notes in regard to the Bible. Then name over the five great periods, giving dates in round numbers, and having each one of them written on the blackboard.

Let the first stand as the patriarchal age, from the year 2000 to about 1400, with the names of Abraham, Isaac and Jacob brought into connection with the subject. Then call upon one of the members of the class to find the passage in Genesis, chapter XIII, verses 1-12, asking him to read it aloud, as an illustration of the character of that age.

The second age will stand as the period of servitude in Egypt. Let the members of the class read as an illustration of this epoch verses 8-14, chapter 1, in the Book of Exodus.

Then I should call the third period by the name of "Moses" and "The Wilderness," giving the date in round numbers 1300 B. C., calling on a member of the class to read an account of the death of Moses at the end of the wanderings in the wilderness, verses 1-7, chapter XXXIV, in the Book of Deuteronomy.

The fourth epoch should be under the name of "Conquering Canaan," attaching to it the name of the leader Joshua, letting some one read aloud verses 1-11, chapter I, of the Book of Joshua.

The fifth period should be called by its usual title, "The Time of the Judges," descriptive of the interval after the Israelites began to settle in Canaan, and before a "Kingdom" was established under David. For a splendid illustration of this whole period, ask someone to read aloud the single verse, 6, chapter XVII, of the Book of the Judges.

After fixing on this brief outline of the epoch or periods in the history of the Israelites, or while you sketch it out, go into a study of the map of Palestine. First show a map of the eastern hemisphere, if possible, with this little country so insignificantly small, in one corner of the Mediterranean. Point it out carefully. Then bring forward a map somewhat smaller in the spaced covered, showing perhaps Palestine and the countries west or north of it. On this map you could point out Mount Ararat, Ninevah, "Ur" of the Kaldees, Damascus, and the two great rivers, Euphrates and Tigris. Then a third map illustrating Canaan in the patriarchal ages. The fourth should be of Egypt and the Peninsula of Sinai. Point out Goshen where the Israelites had dwelt in Egypt, and then show the line of their journeyings to Mt. Sinai, through the "wilderness" up along the east of the "Salt" or Dead Sea to Mt. Nebo, where Moses is said to have died. The next map should be of Canaan as divided among the tribes, but you need not go into detail as to the location of the various tribes on the map. But point out the land of the Philistines, also Mt. Carmel, and the famous cities of the Phoenicians, Tyre and Sidon, with outlines of the kingdom of David, and afterwards the two kingdoms of "Israel" and "Judah."

Do not fail to talk with regard to the topography of Palestine, pointing out the peculiar plain of the Jordan running up from the Dead Sea to the Sea of Galilee, dwelling on that extraordinary salt sea as located in a "pit" in the earth far below the level of the ocean; indicate the other plain, along the seashore, and then point out the ridge of hills or mountains intervening, showing Damascus in the north, and the region of Jerusalem in the south. Along with these smaller maps might go a large map which all could study at the same interval. Usually such maps are of Palestine at the time of the Christian era; but with that understanding, and with that point carefully kept in mind, one could use a large map of this character, marking the various points and localities.

I should do with the study of the map of Palestine as with the history of the Israelites, bringing out by questioning a little, as to what the members of the class know, or do not know, concerning the subject. Get them to give a frank expression as to their knowledge or their ignorance.

Read "Wellhausen's History of Israel and Judah," chapters I and II, down to "Foundation of the Kingdom."

II.

THE CRUDE BEGINNINGS OF PROPHECY.

Having made a brief survey of the country of Palestine, and the previous history of the Israelites down to the time of David, and the founding of the kingdom, you enter upon the subject of "Prophecy." But it is very important that you should examine the beginnings, or first appearance of prophecy in its cruder forms. This is a delicate and difficult subject, about which the scholars are sure to more or less disagree. You can point out how in later times, along about the Christian era and afterwards, the word "prophet" came to have a technical meaning, as applied to certain books of the Bible, although some of those books may not have had anything to do with what is usually understood by the term "prophecy." The early division of the parts of the Old Testament went under the names of, first, the "Law," (Torah); second, the "Prophets," and third, the "Writings." But in this classification, the

"Prophets" included several of the historical books, such as Joshua, Judges, First and Second Samuel, First and Second Kings. These were called the earlier prophets, while the books we usually class under prophecy went under the name of the later prophets.

Then, too, it had become customary to apply the word prophet at the time of the Christian era and afterwards, to certain important men in early Hebrew history, even if such men had neither been seers nor prophets. Let the members of the class look up and read aloud such passages, for instance, as Genesis XX, 7, noting how the term is applied to Abraham; Exodus VII, 1, where the term is applied to Aaron; Deuteronomy XXXIV, 10, showing how Moses was called a prophet. The Hebrew term for this appears to have been nabi, the original meaning of which will perhaps never be fully agreed upon among scholars, as the disputes over it have been very great.

Our study, however, is to be in regard to what is commonly known as the "institution of prophecy." And the question comes how it arose, and what were its crude beginnings. We point out the fact that its incipiency appears to be connected with the period just before the establishment of the kingdom, somewhere about the year 1100 B. C., and is associated with the name and life of Samuel. Let someone read aloud the passage of First Samuel, III, 1-20.

In taking up the subject, however, at this point, there must be some clear understanding as to the condition of the age. You can show the unsettled state in Palestine, with the people still split up into tribes, having no regular form of government, no close, common bond of union; while being constantly in strife with the surrounding races, especially the Philistines—as yet, with no "Jerusalem," no one seat of worship. There were altars to Yahweh in various parts of the land, where sacrifices were offered, and where the Israelites paid worship to their God. In order to understand the connection, you should read chapters I and II in First Samuel. You can point out on the map the seat of Shiloh, where there was an altar and a seat of worship, and where the child Samuel served before the altar, along with the priest Eli. A few words in regard to those introductory chapters will give some idea as to the customs of the time.

After this first study of Samuel, it would be well to pause, and dwell on the classes of persons who went under the name of prophets, or the kind of persons who were religious leaders, or the persons to whom the people looked up as having peculiar knowledge, or a more intimate relationship with the supernatural. I should call attention, in the first place, to the existence of various religious orders. There was, first, the so-called order of the Nazarite, consisting of men who were under a vow never to taste any wine, and who had always to wear their hair long. See verse 11, chapter I, of First Samuel, where the mother pledges that her child Samuel shall become such a Nazarite. Let someone read aloud the passage from Numbers, VI, 1-8, as showing the rules for the Nazarite. Another important point besides those mentioned is, that he should never touch a dead body. You could mention the fact that "Samson" was a Nazarite. It is not necessary to go particularly into the subject as to how this order arose. But it indicates that religious orders had been growing up, or for a long time in existence in Palestine.

The second and much more important order was that which goes under the name of "The Schools of the Prophets." Here we are coming closer to our special theme. But you want to be very careful in making it plain that this does not refer to our present conception of the great prophets in later times. Yet, perhaps, it is out of this crude beginning that the prophetic spirit developed. They were men given to working themselves up into a state of ecstasy, cultivating visions, after the Oriental manner, which prevails even at the present day. Evidently, it was more like what we should call "raving," a kind of spiritual intoxication which was cultivated by these men, rather than acting as preachers for Yahweh, or as foretellers of the future. Have chapter X, verses 5-6 of First Samuel, read aloud. Make it plain here, of course, that the word "prophesy" here meant probably just such "schools" of the prophets among the Canaanites, as worshipers of the gods of the Canaanites. One hears, for instance, of the "prophets of Baal." If desired, you could have read the passage, I Kings, XVIII, 22-29, which brings out this point, and also shows how the word prophesy was used. We can therefore assume it as quite possible that the schools of the prophets in Israel arose somewhat in imitation of the schools of the prophets of the Canaanites. You can mention the fact, however, that this second reference in the Book of Kings refers to a much later period, 200 years or more after the time of Samuel, showing that these religious orders were in existence for several centuries.

Then we have a second class of persons, who may or may not have been connected with the schools of the prophets, but they were individuals who stood out as leaders, and were known separately. Some of them went under the name "seer." We can see how crude the notion was in those days as to the function of such leaders. As a matter of fact, in the mind of the common people, they were much like what we should call "sooth-sayers," or "fortune-tellers." There were probably a great many of these throughout Palestine, as there have been everywhere else since that time. Some of these, however, were undoubtedly genuine men, and of wisdom and experience, who honestly believed themselves inspired from supernatural sources. It is quite possible that the later prophets developed in a certain way out of these seers, when the type advanced to a higher stage. The first seer of this kind was the one whose name you have already introduced, Samuel. I should now have the passage read carefully—First Samuel, chapter IX, through to verse 16 of chapter X. You can point out here the conception the people had of the seer, as a kind of "sooth-sayer," or "medium," who could tell where lost things might be found. One observes how it was customary for such persons to receive payment. But Samuel was sooth-sayer and a great deal more. In this passage we see already the transition taking place. Note, however, as previously referred to, how the word "prophesy" is used with regard to Saul; not as if he were preaching or foretelling the future, but undoubtedly implying that he fell into a state of raving, or ecstasy, along with the others, so that he was evidently rather despised for it. It would seem as if the phrase "Is Saul also among the prophets," had been used as one of contempt.

But Samuel was the "seer." We see how already in him the elements of an ethical judge begin to appear. He comes before the man whom he had anointed, to remind Saul of the awful sin of disobedience. At this point let someone read aloud, First Samuel, chapter XV, 13-28. The explanation of the disobedience of Saul will be found in the preceding chapters. But we see in this picture of Samuel, something more than a sooth-sayer, or man consulted as a medium, to disclose where lost things could be found. In this picture we have the dawn of the new type, the man who is to cry: "Thus saith the Lord." Yet we must not overlook the fact that this is merely a

dim beginning, and nothing more—two or three centuries before the great prophecy of later times.

On the other hand, one ought to see further how superstitious the religious conceptions of the people were in those days, in spite of the appearance of such men as Samuel. We see not only how people went to consult the sooth-sayers, but how they also tried to communicate with the dead. It would be well at this point, before going further, to have something to say about the "Witch of Endor." Have the chapter XXVIII of First Samuel read aloud, as a picture of the times. Call attention to verse 6, showing the way people had of trying to get information through mystical ways. As a picture, this chapter is most striking, and needs to be read over very carefully. While the words put in the mouth of Samuel have been introduced in a far later epoch, yet in the act of Saul, and in the description of the period of which it speaks, we see plainly enough that we are a long distance off as yet from the great prophecy which is to appear two or three centuries later.

A good chapter as reference for the teacher to read in this connection would be chapter III, "The Israelitish Prophets Before and During the Eighth Century B. C.," in Vol. I, "The Religion of Israel," by Kuenen.

Read also chapters I and II in Cornhill's "Prophets of Israel."

III.

FORERUNNERS OF THE GREAT PROPHETS. NATHAN.

The approach to the great prophets must be gradual. It is important to consider at the outset a few prominent names identified with prophecy, although our actual knowledge with regard to the men's lives and positive teachings is scanty. Keep the fact before the class, that such real or positive knowledge only begins with the rise of the great prophecy in the eighth century B C., when those ethical judges first began to put their teachings into writing.

Call attention to the point, however, that while we may not be able to make out much with regard to the lives of these men or the details of their teaching, there is, on the other hand, a certain general spirit we can detect running through the myth or legend-element.

One such prominent name to be considered among the "forerunners" would be that of Nathan, connected with the reign of King David. Make it plain, however, that the historical books giving an account of Nathan were written several centuries after his death; and that the records, therefore, can be considered "historical" only in a very general way. There must have been a man of the name of Nathan, a prominent figure in the reign of David, who already began to act as a kind of ethical judge, and who must have left a strong impression on his time, so that later on the few facts with regard to him were undoubtedly elaborated into the material we have in the books of Samuel and the books of the Kings in the Bible. We are introduced to Nathan in an interview between him and King David, where Nathan is inspired to tell the King with regard to a temple which later on should be built to Yahweh after the death of David. Let some member of the class read aloud the passage from II Samuel, chapter VII, 1-17. This passage would indicate already the rise of certain religious leaders, who stood more or less in close relationship with the king.

But the grand passage in the Bible connected with the name of Nathan comes in II Samuel, chapter XII, 1-10. While it is probable that this story, in its completeness, grew up a long while afterwards, it is quite probable that some such incident may have taken place between Nathan and King David. The teacher should read over the preceding chapter XI, for the story leading up to the famous interview, and narrate over again the few events to the class. After that, one member of the class should read the passage from chapter XII aloud. But the point can be mentioned that this story is rather in the spirit of the later great prophecy. All that it would show is that here was a conspicuous individual of force of character and power as a forerunner of the great prophets, yet living in the time of David and acting to a certain extent as adviser to him.

IV.

FORERUNNERS OF THE GREAT PROPHETS. ELIJAH AND ELISHA.

It is a striking fact that we should know so little about the two men who were conspicuously the forerunners of the great prophets. Their names have come down in large letters, and we know, therefore, that they must have had immense influence and been men of great power. But, curiously enough, three-fourths, if not nine-tenths, of what comes down to us concerning them is myth or legend. Yet one great advantage in studying with regard to these two men is, that we discover how much can be found out of real truth even by means of legend or myth, in tracing up the spirit which naturally would lead to the growth of such traditional lore. The names of these two conspicuous forerunners are, of course, Elijah and Elisha—the greater of them being the first, Elijah.

We have come now to an epoch, however, where it is quite important to introduce a little history in connection with the study. The teacher is advised to read in the small book, "History of Israel and Judah," by Welbhausen, chapters III to V, inclusive. With the map before the class, it should be explained how the kingdom had split into two parts, one in the south, Judah, with its center Jerusalem, and the other, north, known as the Kingdom of Israel. Point out the area of the two kingdoms and dwell on the fact that our first study is concerned, not so much with Juda and Jerusalem, but with the northern kingdom of "Israel," where prophecy, in its bolder form, seems to have arisen. We begin to see in the study of Elijah and Elisha in what directions the forerunners of the great prophecy did their work. Along with that other reading, the teacher is advised, if he finds time, to look through the chapters VI and VII in Renan's "History of the People of Israel," in the volume "From the Reign of David to the Capture of Samaria."

Now as to Elijah! The moment we begin to think over what we have heard with regard to him, we see how much is legendary lore. It is, for instance, "Elijah fed by the ravens"; it is the "widow's cruse of oil"; or it is "Elijah and the prophets of Baal." In order to catch the trend of literature in the Bible on this subject, let a member of the class read aloud I Kings, chapter XVII, 1-24; here we have a sample of the myth or legend centering around a great name. Then it might be worth while to have someone also read the famous account of "Elijah and the prophets of Baal." It begins in one of those famous interviews between the prophet and the king in chapter XVIII, I Kings, 17-40. Now in this we have the clue to what the great forerunners became conspicuous for. Here is more than mere legend. We see in this account how there must have grown up a great strife between the worshipers of Baal, the heathen deity, and the prophets of Yahweh, the God

of Israel. We are aware how the Israelites worshiped the deity of the Canaanites along with their own deity, even paying respect or worship to Baal. It was Elijah who was the great leader in coming forward to say that the Israelites must stop worshiping other gods and worship only the god of Israel, Yahweh. In this story, which is so much legendary, we see how his name, therefore, stands out as a center of the tremendous conflict which was to take place and go on for a great while. In the forerunners of the great prophets, therefore, we see that the first thought is not the ethical element, but the point of exclusiveness in worship; that whatever other gods might exist, the people of Israel must worship only the God of Israel, Yahweh. It was the aristocracy among the deities, so to speak, which these forerunners set up, with the God of Israel as the most important deity and the one which alone should be worshiped by the Israelites. We see, therefore, how this story has a great deal of significance in the strife between the prophets of Yahweh and the prophets of Baal.

The grandest passage in the Bible in connection with Elijah comes in, however, in the I Kings, chapter XIX. Let a member of the class read aloud verses 9-14. Here we have a striking picture of the new way in which the deity was supposed to reveal himself to man. But, most of all, we detect in Elijah's speech what he had stood for so conspicuously—that is to say, the exclusive worship of the God Yahweh, while the kings had been cosmopolitan in their religious worship, and led the people to follow the same practice.

It might be well also, because the passage is so celebrated, to have the account of the death of Elijah read aloud from II Kings, chapter II, 1-15. On the other hand, it is not so important to dwell long on Elisha, as he was, on the whole, a second edition of Elijah, and probably a man of inferior strength, although we are told even more about him. But in order to show how the feeling existed as to what these religious leaders could do, and their peculiar powers, let the passage be read, II Kings, chapter VI, verses 11-18.

Make it plain that these two great forerunners come in the interval between the death of David after the foundation of the kingdom in the year 1000 B. C., and the rise of the really great prophecy 250 or 300 years, or thereabouts, afterwards.

V.

THE APPEARANCE OF THE GREAT PROPHECY.

In coming to the grand subject which we are to investigate, now that we are on the very threshold of it, the first thing to do is to have an outlook as to the general conditions, and take once more a survey of the maps including the surrounding territory. The rise of prophecy is intimately connected with the struggles between the children of Israel and the people of the east on the one hand, the Assyrians and Babylonians, and the people of Egypt, or the Egyptians on the other hand. With a map before the class, the teacher should point out the great cities of Nineveh and Babylon, and the vast territory of those eastern empires centering around the two great rivers, the Euphrates and the Tigris. Then show Egypt to the southwest, centering along the river Nile. Point out how Palestine was a fence which the armies of those great empires had to cross in getting at each other. It was this which made the condition of the children of Israel so frightful.

More than this, you want to point out, the nearer countries with which Judah and Israel were constantly at war during those two hundred years, namely Assyria, with the city of Damascus on the north, and Moab on the southeast. Show also the location of the Phoenicians with their cities, Tyre and Zidon, which are so often alluded to in the prophets.

Call attention to the fact that we are to deal first with Assyria and the Assyrians, and their seat of power at Nineveh. Do not let the class confuse the later Babylonian empire and its center at Babylon, with the previous Assyrian empire. It is Assyria we are first dealing with. It would be well for the teacher to read up in an encyclopedia something about the Assyrians, their country, language, and religion. It is to be the storm-cloud of the army of Assyria approaching Israel which is to introduce us to the appearance of the great prophecy of Israel; and possibly a whole lesson could be given to a general survey, therefore, of the conditions of the age in the first half of the eighth century B. C. If the teacher finds time, it would be well to read also the Lecture I in the volume, "The Religion of the Ancient Babylonians," by Sayce. But more especially let chapter VI be read in Wellhausen's "History of Israel and Judah." But do not at first in this lesson introduce the names of the prophets. Let it be a general picture of the conditions, introducing various points gathered from the reading suggested up to this time. There must be some notion given to the class as to the religious condition of the people, their social and political condition, their relations to surrounding tribes and surrounding kingdoms. The members of the class must see how idolatry of every kind was prevalent, how there were altars scattered throughout the kingdoms. While religious worship had centered more than formerly around the God of Israel, Yahweh, yet the forms of worship were idolatrous in the extreme. On the other hand, it might be well to show a picture of the way the humbler element had to suffer from the tyranny of the kings. Let chapter XXI from I Kings be read aloud, beginning with verse 1 and stopping with verse 19 where we are taken back once more to the times of Elijah. We see how, alas! there was a frightful oppression of the poor on the one hand, and riotous idolatry in the religious worship of the people on the other; with endless wars going on from the outside, or between the kingdom of Judah and the kingdom of Israel.

Earth was not made for nations, but for man.
Wars are the nests where lands their tyrants hatch.
When every breast is liberty's pure shrine
Then will the willing earth be truly free;
A hope in whose far light the future walks.
The test of men and nations is their aims.
But one man in a htousand knows the face
Of freedom, wwhich is faith in fellow men.
Yet man is ever for true freedom ripe
Till it has grown a custom of the mind.
It is the summit ofa dvancing truth
That crowns with sweetness travail of the past;
The harvest labored in old fields of thought.
Full thanks to Heaven that with each setting sun
All tyrany is near to its end.

—*Luther Dana Waterman, from "Phantoms of Life."*

"Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow
All flowers in rain.
God watches and thou wilt have sun
When clouds their perfect work have done."

THE STUDY TABLE.

Good Reading for the Masses.

One of the most timely "sermons" that I have read or seen was the one to which Mr. Bicknell, of the "Bureau of Charities," treated the Chicago Library Club on March 8. His text was a letter from the good woman who had taken care of a collection of books during the last summer in one of the poorest and most densely populated districts in the city. This bit of public library work had been an experiment on the part of the Bureau of Charities and the letter written by the woman in charge of the books when returning the books made a number of brief allusions from which Mr. Bicknell drew out these points:

(1.) The people in these poorer districts do read and want to read. (The books used had been picked for the children of that locality, yet the parents often sent for the books, and in many cases read the books through that same day.)

(2.) The demand for books suited to children under ten years of age was the hardest to supply (and, indeed, as Mr. Bicknell added, it was difficult to find good books within the grasp of children from six to ten years old).

(3.) "The eagerness of the children for the books was not a momentary spurt, but kept up as long as the books were there. (It was quite common to see groups of children sitting on the curb and either reading to one another or else talking about the books.)

(4.) "The respect for the books was shown in many ways; thus some would wipe their hands on their clothes before touching the books, so as to keep the books clean. Such a tendency toward cleanliness no doubt spreads, for the child that wants to keep his hands clean will soon want to keep his clothes clean also.

(5.) "The books of fairy tales, together with 'Robinson Crusoe' and 'Gulliver's Travels,' never remained in the library more than a few hours, and seemed to have been relished as much by the parents as by the little ones. Does not this show that in order to create a taste for reading it will be well to start with books of this class? No doubt the father and mother were just as much disappointed as the children when the fairy tales or 'Robinson Crusoe' were all out; and do not these books make just about the right sort of reading for that class of parents?

(6.) "Mothers and fathers frequently sent the children for books for their own reading. Thus the reading habit spreads, and the books picked for the children become a source of pleasure for the older ones as well.

(7.) "The farewell query, yes, wail of the children all through that neighborhood: 'Aren't we going to have any more books? Aren't we going to have any more books?'"

With such results obtained from a single little library, and in summer at that, it is easy to see how much can be accomplished by bringing scores of such libraries right to the doors of the people in the poorer districts throughout the city. The mere placing of a delivery station of the public library in a store within a mile of the masses does not solve the problem; how can it, when it gives no proper point of contact with the working people, many of whom do not even know that there is such a downtown library? Perhaps, as the chairman of the meeting remarked, it is the duty of every public library to reach out to the non-reading masses, but if a public library in a city like Chicago is not yet ready to do so, need these people be left with the "reading habit" undeveloped in them? Happily, a number of settlement and neighborhood libraries, together with some circulating "home libraries," are helping to meet this crying want, and it is hoped that the systematic encouragement which both the Bureau of Charities and the Chicago Library Club propose to give to these small libraries will be productive of much good, even before the spring is over.

ALBERT S.

The Open Court is fast becoming an illustrated journal. The July number offers interesting portraits of Copernicus, Tycho Brahe and Kepler, with illustrations of the curious apparatus and diagrams reached by these fathers in astronomy. It shows also some interesting costumings of the old mystery plays, but the illustrations most novel are those which accompany an article on "The Old and New Magic." It does not explain all the psychical "mysteries," but it does show how many of them have been "performed."

Maxson Book Mark.

"Once on a time" a Library Book was overheard talking to a little boy who had just borrowed it. It said:

Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

Or leave me out in the rain. Books can catch cold as well as children.

Or make marks on me with your pen or pencil; it would spoil my looks.

Or lean on me with your elbows, when you are reading me. It hurts.

Or open me and lay me face down upon the table. You wouldn't like to be treated so.

Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little Book Mark to put in where you stopped, and then close me and lay me down on my side so that I can have a good, comfortable rest.

Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."—*Written by the late Rev. H. D. Maxson of Menominee, Wis., and used in many public libraries.*

Inheritance.

As some young peasant taken to his king,
  In palace ushered—there on him to wait,
  Rejoices at beneficence of fate,
That could so much of beauty to him bring;
He feels he owns it all and everything—
  Because it is his Master's mighty state,
  And doth a royal sense in him create,
At which his soul begins sweet songs to sing:—
Thus I am here within the walls of time,
  With flowers of summer strewn on earth's wide floor,
With heaven of stars, with sun of strength sublime,
  And sense my Master never can be poor;
I am His servant and His riches vast,
As for Himself about my paths are cast!

WILLIAM BRUNTON.

THE HOME.

Helps to High Living.

SUN.—Religion discerns the morning star, which is the symbol of promise.
MON.—Out of the duty faithfully done opens the way to meet the larger duty.
TUES.—There is but one legitimate reward of life, and that is increase of life.
WED.—The only permanent comfort is in the sense of fidelity.
THURS.—There is a way of doing our duty which doubles its effects. It is the way of grace.
FRI.—The contagion of nobleness finds susceptibility for that contagion in yourself.
SAT.—The central subject of the highest wisdom today is as it has always been,: the relation of the mind of man to the universe of God. F. G. PEABODY.

Youth.

Child with the butterfly,
Boy with the ball,
Youth with the maiden—
Still I am all.

Wisdom of manhood
Keeps the old joy;
Conquered illusions
Leave me a boy.

Falseness and baseness
Teach me but this:
Earth still is beautiful;
Being is bliss.

Locks to my temples
Hoary may clnig;
'Tis but as daisies
On meadows of spring.

—*Bayard Taylor.*

The Story of Deliverance.

(A True Story.)

"What queer names the little girls of olden times used to have!" said Angelina. "Just listen, Aunt Dora—'Thankful,' 'Mercy,' 'Faith,' 'Hope,' 'Charity!' Wouldn't you like to know why the parents gave such names to their dear little baby girls?"

"I hope their names fitted them better than some girls' names I know now," slyly whispered Tom.

But Aunt Dora shook her finger at him, and said:

"My grandmother's name was Thankful. I wonder if you can guess why her parents gave her such a funny name?"

"Because they were so thankful that she was a girl!" quickly cried Angelina, casting a triumphant look at her brother.

But that young American, not at all abashed, said:

"Humph! don't you know that she was born in 1782, and that her parents were so thankful that the Revolutionary War was over, and that we had won, they called her Thankful—see?"

"I know," continued Aunt Dora, "why one little girl was named Deliverance, for she was my great-great-aunt, and lived a long time before Thankful's day. Would you like to hear about her?"

"Yes, yes!" cried the children; and, as they drew their chairs up to Aunt Dora's, she began:

"In the early part of the last century, a great number of people came from Pennsylvania to North Carolina. They were good Presbyterians, and were seeking a home where they could worship God as they pleased. Among these people was a young man, who, on account of his religion, had been banished from his old home in Scotland. He fled to Ireland, but he stayed there only a short time; for, when he heard of this beautiful country across the seas, he determined to bring his young wife here. Long before the winter snows had disappeared, a little band of settlers started on their southward journey. For weeks and weeks they plodded on their weary way. Every path had to be cut, often through interminable forests, rivers had to be forded, wild animals killed and fierce Indians constantly warded off.

"At last they reached North Carolina, and it was such a delightful place they resolved to settle here. So the men all went to work, felling trees and clearing the ground. Each man lent a willing hand to his neighbor, and by summer all the rude little cabins were built, and things were beginning to look quite homelike and comfortable.

"But the Indians lived here, you know, and somehow the white men and Indians did not get on very well together, for often the white men would deceive the red men, and steal from them, while the Indians were cruel and treacherous. In spite of all these dangers and difficulties, Zedekiah and his wife Mary were very happy in their little home. It was built of great logs. Inside was an immense fireplace, covering an entire side of the house. The cooking was done in front of the fireplace, in skillets, and in pots and kettles that hung over the fire on a swinging crane. There was not much furniture in the house, but everything was spotlessly clean.

"One bright summer morning, Zedekiah, as usual, went to the fields to work, leaving Mistress Mary in the house all alone. But she was not afraid, for many a time she had been all day beyond the sound of a human voice. So right cheerily she went about her household duties, never thinking about the Indians. For some time two hideous-looking Indians had been prowling around the place. They looked this way and they looked that way. No one was in sight. They crept up to the little window and peeped in. Mistress Mary was sweeping the hearth. They crept noiselessly into the room, and, before she could cry out for help, they had seized her, tied up her mouth and eyes, and were leading her away. Over rough roads, through briers and bushes, in and out creeks. At last they halted, and, when her eyes were unblinded, she saw that, instead of being in her own sweet little home, she was in a dirty Indian wigwam. Filthy little Indian children were gazing at her in speechless amazement. Horrid men and women were talking and jabbering in an unknown tongue. For many weary weeks she was kept here. At first she was treated very unkindly, but after a while her gentle ways and sweet smiles won the hearts of the children. She would gather them about her, and in her broken Indian language she would tell them stories. The women, too, would come and listen when the men were off fishing and hunting. At last the rude women felt sorry for the beautiful white squaw who had been stolen from her husband. They wanted to help her escape, but what could they do? The men would kill them if they allowed the paleface to go back to her people. But God put it into the heart of a poor half-witted Indian lad to restore her to her husband. In the dead of night, when all his comrades were fast asleep, he carried her safely to her home. Then, swift as an arrow, he sped back to his own wretched wigwam.

"The next morning, when the escape of Mistress Mary was found out, of course no one thought of blaming Half-Wit. So, after a time, the matter was dropped. But Mistress Mary and her husband did not forget their terrible experience with the Indians, and, when their baby girl was born, they said, 'We will call her Deliverance, for the Lord hath delivered us in time of trouble.'"—*Sunday-School Times.*

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WILLIAM KENT.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

FRANCE.—The following description of a prospectus thrust into his hand on one of the paris boulevards is given by a correspondent in the *Protestant*: "I kept it," he says, "not because it pleased me by any means, but it is of some interest as an index of our present religious condition. The heading in large letters is 'Lourdes'; the sub-head, 'Historical Re-enactment of the Appearances of the Virgin to Bernadette and of the Miracles of Lourdes.' In one corner of the sheet is the portrait, more or less authentic, but at any rate consecrated, of Bernadette Soubirous. Farther down is the announcement of the place where these representations are given, and they are thus described for the benefit of the public: "This historical re-enactment, presented by the cinematograph, will make known to the great public unacquainted with them the mysterious occurrences which have made Lourdes the second capital of the Catholic world.

"Every one will wish to see the wonderful scenes so full of charm, where the Virgin, in her shining magnificence, appears to the humble Bernadette. Here one may also contemplate the noble spectacle of the transportation of the sick by volunteer litter-bearers belonging to the highest ranks of society, the majestic passing of solemn processions, the assembling of the Eucharistic Congress of 1899, presided over by His Eminence, the Legate of His Holiness Leo XIII., surrounded by princes and dignitaries of the church, etc.'

"All this is accompanied by music, for there is an organ and the prospectus does not fail to give the name of the firm which furnishes it. Those who are not satisfied with the 'marvelous scenes' will find in the establishment other attractions: a waiting-room, a buffet, a reading-room; while for those whose religious sentiments have been awakened by the 'marvelous scenes' there is a shop where they may buy pious souvenirs of Lourdes."

Comment on all this is scarcely necessary, though our "Old Liberal", indulges in some pertinent reflections on the cinematographic presentation of tradional occurrences, and exclaims: "Have we then fallen so low in the matter of religious intelligence that Catholics can find such pasquinades edifying and the public regard them as entertaining or amusing!"

CHILI.—The bishop of the diocese of Concepcion, supported by other Roman dignitaries, has demanded that the Franciscan monks be expelled from the republic, alleging that during three centuries in which they have conducted a so-called mission among the natives they have done nothing but take from them immense properties, leaing them in all their original ignorance and barbarism.—*Eglise Libre.*

ECUADOR.—This republic, long governed by the Catholic clergy, shook off the yoke in 1896. The clergy has attempted to seize the power again, but without success, and its efforts have brought about a veritable *Cultur Kampf*. Congress has just passed a law, certainly very illiberal, which deprives priests of the right of suffrage and at the same time requires them to swear fidelity to the constitution; two rather contradictory provisions. The law also abolishes fees for marriages and burials. Masses only may continue to be paid for. The wealth of the church and all its properties will be administered by the state. It may well be doubted whether such a law will give the anticipated results.—*Le Protestant.*

BAVARIA.—A Baptist church of some forty members has recently been organized with Bayreuth as a center. This is the first Baptist church in Bavaria.—*Ibid.*

JAPAN.—The following items, culled from different Swiss papers, seem to take on added significance by being brought into juxtaposition:

A Japanese scholar, Mr. Nisso Narusse, has undertaken to found a university for women in his native land. At a meeting held in furtherance of this object the sum of $100,000 was subscribed by 250 of the persons present. The empress has promised the originator of this enterprise her moral and material support, and this in itself will insure success.

Mr. Ando, a distinguished philanthropist, submitted to the Japanese Parliament an amendment to the present divorce law, which should permit a wife to make application for divorce on the ground of marital infidelity. As the Japanese husband may bring suit for mere incompatibility of temper, this amendment seemed only an act of justice toward the wife. But it was a political step toward the suppression of concubinage, which is still recognized by the code. Perhaps for that reason the amendment was rejected without discussion.

At this distance, who can fail to see that Mr. Narusse is laying the foundations of an influence which soon or late will make the reconsideration of Mr. Ando's amendment inevitable?

M. E. H.

IOWA UNITARIANS.—The June number of *Old and New* has but recently appeared, it having been purposely delayed in order to contain the full announcements of the Okoboji Summer School, which occupies four columns of the paper and contains all needed information, except the dates of meeting, which we fail to discover in the announcements, but infer that it is to be held some time in July. We are sure that it is to extend over three weeks. There are to be exercises at 8:30 and 10 a. m., 1 p. m. and 7:30 p. m. Mr. Judy and Miss Elinor Gordon occupy the early morning hour. They are to lecture on "The Truth Which Is Revealed by Poetical or Spiritual Discernment," Mr. Judy dealing with recent philosophies, Miss Gordon with the poetry of Wordsworth, Shelley and Browning. The 10:30 sessions are to be in charge of Prof. Carruth of Kansas, Prof. Isaac Loos of the University of Iowa, and Dr. Duren J. H. Ward of Iowa City. The 4:30 p. m. sessions are to consider fiction, Revs. Marie Jenney, Adolph Rossbach, Albert Lazenby (the last of Chicago) and others to take part. Sunday meetings will be held in connection.

The American Unitarian Association has conceded to the request of the Iowa Association and voted fifteen hundred dollars to the State Association, to be spent as it sees fit, provided it matches the same with another fifteen hundred.

The State Secretary, Mary A. Safford, for the year ending July 1, reports receipts of $1,650.86 from all sources.

Miss Jenney of DesMoines has been preaching a series of sermons on "Reform, Leadership and Christian Socialism." Rev. W. S. Vail has been chosen as pastor of the Sioux City church for another year. Adolph Rossbach preached the baccalaureate sermon of the school of Ida Grove, where he is settled, with a text from Robert Browning.

The Davenport Society reports that during the year the entertainment committee raised $393 from a husking bee, a fancy dress party, opera rendered three times and a dance. Its Sunday School shows an average enrollment of two hundred and thirty-one.

THE PACIFIC COAST.—Rev. F. L. Hosmer, who has taken up permanently the Unitarian work at the university town of Berkeley, is sharing the joys of a camping party in the Yosemite Valley, a happy place for a great hymn writer to find rest, trust and inspiration.

Rev. George W. Stone, who has been laboring at Kansas City for the last year, is about to assume control of the Unitarian denominational work on the Pacific Coast.

Rev. E. M. S. Hodgin has been addressing Pacific Unitarians on "The Spiritual Value of Poetry," drawing his illustrations from E. R. Sill, Sidney Lanier and Walt Whitman; and Rev. Henry M. Fisk at the same conference spoke on "The Institutional Church," which he characterizes as follows:

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6. Its support is generally supplemented by outside help.
7. It is characterized by a spirit of ministration to the whole community along physical, social, intellectual and philan-

thropic lines, seeking to create a healthy environment in which the Spirit of Christ may dwell and the Kingdom of God be built up.

TOWER HILL, WISCONSIN. The Summer School is well under way. The attendance is as good, if not better than, that of any previous season at this time. The interest in the pre-Raphaelite authors and artists is gratifying. Poetry in the morning, pictures in the evening, a little science in the afternoon. Those in attendance represent a territory that reaches from Maryland to Oregon. The public Sunday meetings will be August 5th, 12th and 19th. Among those whose attendance at these meetings is already assured are Rev. G. R. Pike of Chicago, Messrs. Gilmore of Madison, Wilson of Janesville, Duncan of Milwaukee, Hawley of Jackson, Mich., and Rabbi Leiser of La Fayette, Ind.

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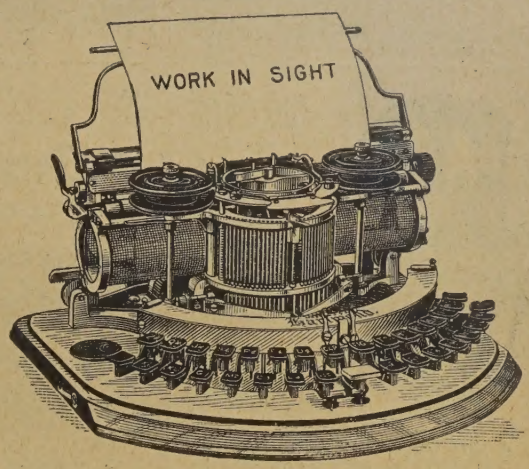

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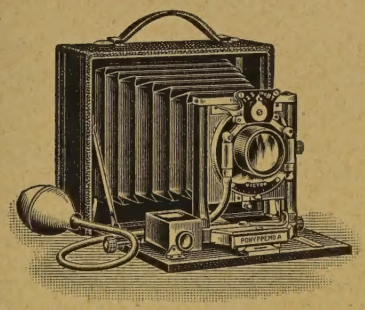

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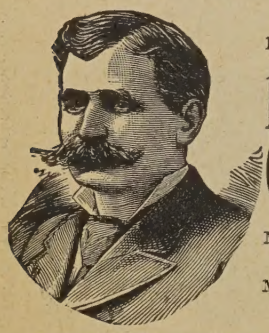

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